Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

VOL. IX. BOSTON, SATURDAY, OCTOBER 2, 1830. NO. 40.

ORIGINAL POETRY.

[For the Christian Register.]

TO MY MOTHER.

From very childhood I have been a warm,
A deep enthusiast. Every thing that met
My view, or bright or beautiful, could win
The deepest interest. In nature's self
I found a loveliness most fairy-like;
And beauty new and undiscovered in
Her hidden depths; but most of all I loved
To look upon the bright—the perfect sky;
When stars with their mysterious light were fix'd
In the clear firmament, and hanging there
Illumined with their rays, the far off earth.
In the still hours of night, it was my wont
To gaze upon such scenes and single out
The evening star, for aye my favorite,
'T was Eva's star—and send my spirit up
To its pure sphere, in the soft melody
Awakened by low breathing of the flute.
But yet there was an earthliness about
These meditations—I was still a boy,
And it was *fancy*, rather than the *soul*
Was touched, by musing on the moonlit sky.
One night I sat in my accustomed spot
Watching the progress of that sinking star,
Now quite invisible, and now again
Rising upon the sight, as if to leave
Another glimmering of transient light
Upon the waters, or perchance to catch
Of the clear waves, a parting, farewell look—
My Mother stood beside me—and she spake,
In glowing language, of the beautiful
Bright sphere which lived and mov'd far, far above.
She spake too of the thousand worlds beyond,
Whose grandeur—although hidden from our view
While destined here to tarry—far excels
This brilliant sky of ours; and when is flung
The body off, to crumble into dust,
The spirit in its purity shall rise,
And view with new delight, these distant worlds—
'Twas then she led my mind to thought of Him
Whose skill devised this wonderous scheme—whose hand
Guides in their devious path the planet's course,
Preserving harmony throughout the whole.
She told me of His love to man; that from
His throne above, He deigns to guide our steps.
By Him, that we are gifted with the power
Of intellect, to comprehend and feel
The matchless beauty of the evening sky.
Aye, that from His great love to man, He sent
His only Son, to teach, to save, to bless.
She spake of Jesus' love—on such a theme
Is woman's lip most truly eloquent—
That He once left the scenes of peace and joy,
In meekness yielded to the wrongs of earth—
To want, and scorn, and pain—and died at length,
In agony upon the fearful cross—
To teach man that the soul may soar above
The bonds of earth in Immortality.

My Mother! many pleasant dreams have come
Over my soul and been forgotten since
That evening hour, whose memory will still
Be cherished in my heart. I owe thee much—
From infancy to manhood, thou hast been
The one to whom I looked with purest love;
Yet all seems slight in the comparison,
When I reflect, by thee that I was taught
To turn my thoughts from earthly things to God.
My Mother! all the shadows that have passed
Athwart the path of manhood, have not chilled
The admiration which in very youth
I felt for the rich beauties of the sky.
And yet there is a change; for when I look
Upon the scenes I then so much admired,
All earthly passions perish, and I think
No more of Eva—but of thee and Heaven.

O. W. W.

RELIGIOUS SELECTIONS.

THE GREAT RELIGIOUS CONTROVERSY.

In the Christian Reformer of February 1830, we have the first of a series of Letters by Rev. Richard Wright, on "The Great Religious Controversy." The following excellent remarks are quoted from this letter.

By the great religious controversy is meant, the controversy between Unitarian and reputed Orthodox Christians, of different denominations; which is extending, with increasing interest, in this country, [Eng.] has commenced, in no narrow circle, in the United States of North America, and must, at no very distant period, engage the attention of the whole Christian world. The words *Unitarian* and *reputed Orthodox*, are here used with great latitude. In the former class, are included all who regard reason as the interpreter of scripture, and assert that every part of scripture must be construed consistently with reason,—who consider faith to be a rational conviction of truth, and a practical credence arising from that conviction; and who believe religion intended, not only to prepare men for happiness in another life, but to make them better and happier in the present life, as well as to fit them for the future; and that they can be happy only in proportion to their intellectual and moral attainments. In the latter class, the reputed Orthodox, are included all who either decry reason, or lay it aside, in whole or in part, in the interpretation of scripture, and in religious matters;—who substitute in the place of rational conviction and practical credence, impulse and feeling, or an assent to inexplicable mysteries, to what can neither be rationally explained, nor understood;—and who either reduce religion to a yoke of bondage, or refer the happiness to which it leads, chiefly, if not entirely, to another life, and place happiness on some other basis than intellectual and moral attainment. Though all, in whom the above features of religious character appear, are included in the reputed Orthodox class, it also comprehends many in whom these features are veiled, or but slightly marked, and who seem anxious to disown them; but who maintain doctrines which involve a dereliction of reason, a faith without rational conviction, and a religion, in whole or in part, distinct from intellectual and moral excellence: hence, in the outset, the above may be a sufficient general specification.

This controversy may well be called great, not only as it now seems the leading one among Protestants, and on account of its occupying so much attention, its anticipated general extension, and its absorbing nature; but as it, confessedly, relates to subjects of the greatest magnitude, the highest importance, the deepest interest to mankind,—subjects which affect the whole fabric of Christianity, the intellectual and moral improvement of the world, and the present and everlasting happiness of the human race.—Disputes about rites and ceremonies, and various minor points, which long agitated the minds of Christians, broke the bonds of brotherhood among them, and rent the church into numerous sects and parties, were of little importance, excepting when they involved the great question of the rights of conscience, in comparison of this controversy, which goes to the very foundations of religion, both natural and revealed, and directly or indirectly, must have a bearing and influence on every part of religion, both theoretical and practical. The question is not now, respecting the manner in which three intelligent persons exist in one God. The controversy *now* relates to the unity of God, whether he be one or three;—to his fatherly character and moral government; to the object of divine worship, whether prayers and adorations should be addressed to one object, or to three objects;—to the person, mediation and work of our Lord Jesus Christ;—to the divine Spirit, whether it be a person distinct from God, whose spirit it is, or his divine gifts and communications;—to divine influence, whether in religion, as it is in nature and providence it be mediate, through the operation of means and second causes, or immediate, and, consequently, supernatural and miraculous;—the nature of man, and God's designs respecting him;—in a word, to the true nature of religion, the grounds of happiness, and the final destination of the millions of mankind. It seems to me proper, in these introductory remarks, thus far to glance at some of the leading subjects to which this great controversy relates.

That the free discussion of subjects so momentous should greatly agitate the feelings of many persons, and call into action strong passions, is quite natural, especially in the present state of the religious world. That the calling in question the truth of doctrines, however unfounded and absurd, which have passed current for ages, as most sacred doctrines of Christianity, which hold a leading place in the popular creeds, and which are still insisted on by multitudes as essential doctrines of the gospel, and the belief of them asserted to be necessary to salvation, should alarm the fears and prejudices of the thousands who have never learned to examine and judge for themselves, but take for granted that what is established, and generally received and professed, must be the true doctrine, is by no means surprising—it is only what must be expected.

To Unitarians, controversy is unavoidable; it is forced upon them on every side, by the circumstances in which they are placed, and by the treatment which they and the doctrines they maintain continually receive from other religious denominations. Would they not act an unchristian and unmanly part, and shew themselves traitors to Jesus Christ and to the glorious cause in which he sacrificed himself, if they were to indulge inglorious ease, preferring ignoble peace to the war of truth, and, through luke-warmness and indifference, were to leave the field to their zealous and indefatigable opponents, to propagate therein, without opposition, the heart-withering doctrines of reputed orthodoxy, to the subversion of the pure doctrines of the gospel, and to substitute impulse and the assent of a heated imagination in the place of rational conviction and practical credence, and enthusiastic flights and extravagances in the place of vital Christianity? Are Unitarians to be charged with denying Christ, with renouncing the most essential and vital doctrines of the gospel, with being instruments of the devil and leading souls to ruin;—are they to be treated by the different sects as a common enemy, against whom it behoveth them to unite their forces;—are they to hear the holy doctrine, which they believe and experience to be the power of God unto salvation, grossly misrepresented and vilely slandered:—are they to see every unfair and unrighteous attempt made to destroy their usefulness, by placing them and their doctrine in an abhorrent light in the view of the public;—are all these things to take place, and Unitarians not rouse themselves to the combat, arrayed in the whole armor of God, to vindicate his injured and perverted truth, and to disabuse so many of the hoodwinked people as can be brought to attend to their defence of themselves and the holy doctrine which they advocate? For Unitarians, in such circumstances, to shrink from controversy, would be criminal and base; it would render their sincerity questionable, and make them appear contemptible, while it betrayed the righteous cause which they espouse into the hands of its determined opposers.

Certainly, controversy is not desirable, nor ever to be engaged in merely for its own sake; but I hesitate not to say, it is desirable, and to be engaged in with ardent zeal and determined perseverance, when the cause of truth and righteousness, the glory of God and the good of men require it. It may justly be demanded of those who object to controversy what truth has been brought to light and promoted in the world, what error exposed and removed, what important reformation ever effected without controversy? Was Christianity itself introduced and firmly placed on the earth, without a long controversy with both Jews and Heathens? Was the Protestant Reformation effected without a bitter controversy, which was attended with dreadfully painful circumstances? Did the Dissenters, struggling for a further reformation, attain their object, so far as to enjoy their present liberties and privileges, without many long controversies? These are questions which admit of but one answer. Would it not, then be absurd to expect that a still greater reformation, which shall remove all the remaining corruptions of religion, and lead Christians back to pure and primitive Christianity, in doctrine, spirit and practice, can be effected without much controversy? All personalities, all uncharitableness, all imputation of bad motives, all questioning of the integrity of opponents, the pricking thorns and poisoned arrows of controversy, should be avoided and held unlawful;—when this is done, much of the evil of controversy will be avoided, and the good of it more fully secured. If we would root out error, diffuse the knowledge of pure truth, and promote reformation, controversy cannot be avoided. The war of truth against error, superstition, fanaticism, vice, and mental and moral slavery, is going on, on an enlarged scale, with an increase of light, energy and Christian magnanimity, and with a host of auxiliaries; let us be vigilant, steadfast and faithful, as good soldiers of Jesus Christ, and we need not fear the issue.

DEGERANDO ON SELF EDUCATION.

This work, which we sometime since noticed as in a course of translation, has been recently reviewed in the Christian Examiner. The work is named, in high, and as we think just terms of commendation. We quote the following remarks.

Our readers will perceive that the author is of a different stamp from that which we have been accustomed, almost involuntarily, to associate with the speculative philosophers of the French School, and to those who remember the influence which the writings of Voltare, Diderot, and the contributors to the *Encyclopedie* in general, have exerted on the public mind, not only on the continent of Europe, but in England and our own country, it must be no less gratifying than it is to us, to welcome a writer, inferior to none of them in depth and variety of literary attainments, and superior to most in calmness and sobriety of philosophic judgment; who appears as the dignified and enlightened advocate of religion and virtue, and the expounder of principles which recognize the true destiny of human nature. As the friends of just and enlarged views of moral philosophy, and their practical application to the formation of character, we rejoice that this work is added to the literary treasures of our own language. It is an encouraging omen, when a writer of the singular candor and impartiality of Degerando, with an evident disposition to do equal justice to all who have preceded him, however opposed to his own opinions, and possessing a familiar acquaintance with the brilliant theories they have espoused, lends no ear to their seducing paradoxes, but, having demonstrated the sufficiency of their foundation, in point of argument, and their inadequacy to meet the wants of the intellectual or moral nature of man, in point of sentiment, returns to the acknowledgement and defence of the grand, primary truths, in which is involved all that is most dear to the human soul, and which, though frequently called in question, remained stedfast as heaven's pillared firmament! In our opinion, and we hope our wishes have not deceived us, the age of superficial, sensual philosophy is passing away. Its foundations were first effectually laid bare by the strong thinkers in Germany, a source, from which has emanated more of the intellectual light on the deepest subjects of philosophic inquiry, than most writers in our language have yet been ready to acknowledge. The best minds in France are awakening to more serious and elevated views of human nature, after the melancholy aberrations of the last century, the country of Descartes, Malebranche, and Fenelon, is resuming her station in support of a spiritual and religious philosophy. We confess we look with the deepest interest, mingled with a cheerful hope, on the progress of the eclectic school in France, of which Cousin, Royer Collard, Geoffroy, and Degerando are distinguished representatives. We are not prepared to defend all the speculations of the philosophers we have alluded to; but we do rejoice in their tendency, which is, to place the great truths of the existence of the Deity, the free agency of man, his immortality, and his vocation to moral progress as the chief purpose of his being, on a deep and solid foundation.

We are glad, moreover, as Christians, to welcome among us a work, like this, from the new school of French philosophy. We are weary of the threadbare sophisms, sanctioned by the former philosophers of that country, and repeated by superficial declaimers since, which tend at once to cast contempt on the nature of man and the truths of the Gospel. It is well to have their fallacy exposed by a writer, like Degerando, who, singularly free from prejudices himself, is well qualified to soften the prejudices of others. He reasons, always, like a lover of truth, never like a partisan. We have been surprised, accustomed as we are to witness the rudeness of theological controversy, at the perfect justice and good will with which he treats opinions the very reverse of his own, and the scrupulous delicacy, with which he distinguishes between the tendency of systems, and the characters of those who hold them. A similar temper we believe to be necessary in every religious or philosophical discussion. What his peculiar *theological* sentiments are, we are not informed. We have no knowledge whether he is a Catholic or Protestant, a Trinitarian or a Unitarian. We care not to ask. But we do know his religious sentiments. They are inscribed on every page of his own writings. They breathe in every thought of his mind. They pervade his style like a living light. They are incorporated with all his views of life, duty, and human destiny. They are of such a character, as to neutralize any theological errors, which may be held in connexion with them, and therefore we aver that we care not to ask his creed. And it is needless to add that these sentiments are decidedly Christian. They are identical with the spirit of the gospel. They do homage to its sublime revelation. They authorize us to unite his testimony with that of the learned and independent Cousin, who expressed his belief to the thronged auditories of Paris, "that all truths are contained in Christianity."

In conclusion, the writer expresses his thanks to the translator for presenting us the work in an English dress; and commends the faithfulness and talent with which the work has been performed. The editor of the Daily Advertiser, in noticing this article, says,—"It is understood that this translator, who has modestly withheld her name from the public, is a lady, Miss E. P. Peabody, well known to many parents in this city for her skill and talent in the education of girls."

SLAVE TRADE AND SLAVERY.

In the Anti-Slavery Monthly Reporter of June, we have an account of the proceedings of the General Meeting of the Anti-Slavery Society held in London, May 15, 1830. It was attended by a large number of gentlemen of high rank and influence, and by a great concourse of people. It was estimated that 2000 persons were present, and that probably 1000 or 1500 went away without being able to obtain admission.

At the suggestion of the venerable Mr. Clarkson, Mr. Wilberforce was appointed to the chair, and addressed the meeting in an appropriate and eloquent manner, briefly referring to the leading measures of the society, and decidedly expressing the opinion that Parliament should take the business of abolishing West India Slavery, out of the hands of the Colonial Assemblies.

"Let us no longer transfer to them," says he, "a task which is properly our own. Let us engage in that task, not as a matter of feeling merely, but upon principle, and a deep consciousness of the duty we owed to God and to man, while we used all the powers we possessed to accomplish an object recommended to us alike by every right feeling of the heart, and forced upon us by every act of our reason and understanding.—But it had been said that the negroes were a happy people, and that there was no ground either for commiserating their condition or desiring their emancipation; we were even told that they were happier than our own English peasantry. It was truly disgusting to listen to such assertions;—to hear men alive to the value of that liberty which they themselves possessed, and which they deemed their own noblest possession, yet conceiving that they are guilty of no crime in refusing to impart it to others! And when he found persons in high stations, possessing wealth and rank and every outward distinction, maintaining such propositions, he could not but feel that, however high their station, they wanted that true nobility of soul which even the poor negro had often shewn himself to be possessed of;—for *he* had often given the slow, and gradual, and laborious earnings of a long life to obtain, for himself or those dear to him, even the qualified liberty that was enjoyed by the free colored people of that country—in short to give all he possessed to purchase for himself, his child or his wife, the freedom some affected so lightly to prize; thus manifesting a far greater elevation of mind, and a truer estimate of the value of liberty than the greatest West India planter who, prizing the liberty which he himself possessed, yet denied it to the wretched beings of whom he claimed to be the master."

Mr. Buxton stated that in 1823 the Government "gave a solemn pledge that such measures should be pursued as should ensure to the negro population a participation in the civil rights and privileges which were enjoyed by other classes of British subjects." This determination was approved by the House of Commons and the House of Lords, and their wishes communicated to the Colonial legislatures. The general tenor of the replies from the Colonial legislatures was that they could do nothing more than they had already done for their slaves; and events had shown that no progress was making toward any other reform.

"Let us look," says Mr. Buxton, "for example to what Mr. Canning said should be done in the Colonies.—In the first place it was directed that the shocking and unseemly practice of chastising females with the whip should be entirely abolished, and this Mr. Canning designated as a first step from barbarism to civilization. But had that first step been taken by the Colonial assemblies? Look at that of Jamaica and what was its answer? No man was there found so wild and enthusiastic as even to dream of making such a proposition in the Colonial Assembly; but at last one member, less timid or more humane than his associates, did venture to propose, not the abolition of the punishment of females by flogging, but that when inflicted it should be inflicted *decently*. And upon this strange proposition that females should henceforward be flogged with the cart-whip not indecently but decently, the votes being taken, it was in effect resolved by two to one (28 to 12) that they should continue to be flogged indecently.—Another of the material propositions which Mr. Canning recommended was to abolish the use of the whip when applied to the slaves generally as a stimulus to labor in the field, a practice which Mr. Canning called a wanton and degrading act of cruelty that placed the Negro on a level with the beasts of the field. This too was refused by the Jamaica and other Colonial Assemblies."

A resolution was submitted by Mr. Wilson, the purport of which was, that addresses be made to both Houses of Parliament, requesting them 'to proceed forthwith to devise the best and wisest means of insuring the early and universal extinction of slavery in all the possessions of the British crown.'

Mr. Brougham addressed the meeting in reference to this resolution. After a suitable introduction, he said;—

"It was fit that he should remind them, which he should do very briefly, of the position in which the question at present stood. Seven years had elapsed since resolutions were passed, with the unanimous consent of Parliament, and with the unanimous approbation of the people, who, if they objected to them at all, only dissented from them in this, that they did not go far enough. By those resolutions, much had been promised us. During the interval of seven years that had elapsed since, nothing, or next to nothing, had been performed. The year after, he had himself been forced to bring before Parliament the murder of a peaceful minister of the gospel, one of the late, but not the worst fruits, horrible though it was, of the degradation in which that system kept the slave, but not more the slave than the slave-owner. It was said sometimes, with more regard to antithesis in the form of the expression, than regard for truth in the substance of the proposition, that while that system tended to degrade the slave, it tended to pervert the nature of him who exercised the tyranny. But it was far nearer the truth to say, that it degraded the master even still more than the slave, unless it was meant to affirm that cruelty was less degrading than suffering—or that the man was more exalted who inflicted wrong, than his victim who suffered under it. When the result of that degradation had led to the murder of a missionary of the gospel; and when he brought forward that atrocious case before the Commons House of Parliament, a second warning was given to the legislators of the West Indies; and they were then distinctly warned that, for our dignity and for our honor and for our country's sake, if they did not improve the space which had been granted them, they might expect to be crushed in that common ruin which sooner or later, must destroy that great evil; that if they did not lay the axe to the root of that accursed system of which both hemispheres so loudly complained, Parliament would arise in its might, and redeem its pledge to the people of England, and put down that enormous mischief, which we had in vain hoped that the colonial legislatures would proceed to get rid of. Six years more had now elapsed; and were we still to delay? Were we still to be put off with false promises and hollow professions? Were we still to suffer ourselves to be deluded with vain hopes?"

Mr. Pownall, after a short, but energetic

speech moved an amendment to the resolution, providing that "from and after the 1st of January 1830 every child born within the King's dominions shall be free." After a short but animated discussion, in which Messrs Drummond, Rutt, Buxton, Brougham, Pownall and O'Connel took part, the amendment was modified and passed in this form—"and to fix a day upon which all children born in the British dominions shall be free."

The meeting was afterwards addressed by others, and among them by Dr. Lushington, in a very eloquent and spirited manner. In the concluding remarks of the Reporter we find the following statement.

A petition founded on the resolutions adopted by the meeting has since been prepared for both Houses of Parliament. It represents Slavery as an evil which requires not merely to be palliated or amended, but to be eradicated; not as a practice capable of being made tolerable by regulation, but as a crime to be suppressed, an outrage on our professed principles as Christians to be renounced, and a foul stain on our national character to be wholly and for ever effaced. And it PRAYS that Parliament would no longer postpone to take this momentuous subject into its early and earnest consideration, and that in order effectually to relieve the country from the guilt and ignominy of such a system, it would proceed forthwith to devise, and adopt, and enforce the best and wisest means of ensuring its universal extinction throughout the British Empire; and that, until this most desirable consummation shall have been attained, immediate measures may be taken, at least to arrest the progress of the evil, and to prevent any farther addition being made to the present number of enslaved British subjects, by fixing a day after which all children who shall be born within the dominions of His Majesty, whatever be their class, condition, or complexion, shall thenceforward be absolutely and to all intents and purposes *free*.

ORIGINAL MISCELLANY.

[For the Christian Register.]

DANGER OF RELIGIOUS PROCRASTINATION.

No habits are more difficult to conquer, none increase more by indulgence, none more exhaust and paralize all the energy of the soul, than those of irresolution, and procrastination. While our habits of procrastination are thus increasing, and blasting our powers of amendment,—our habits of neglect or transgression will have been rapidly gaining strength. While we sleep, the trees will have struck a deeper root, and their fibres have grown firmer, and will require a far more vigorous grasp, and more laborious and persevering exertion to eradicate and destroy. Our aversion to the duties we have so long omitted will have increased, our love for the sins in which we have indulged will have grown more powerful and resistless. You have sometimes marked the progress of a neglected disease; its first approaches were unregarded, and might easily have been overcome; but it is silently and steadily working its fatal way; tainting the frame, withering the strength, and poisoning the springs of life; till at last when the alarm is given and the danger is felt, it is found to be too late; the provision of nature and the aid of man are ineffectual; and the victim of carelessness and false security sinks into the grave torn with a bitter regret and a vain remorse. It is thus with the progress of irreligious habits. Their danger may not be seen at first, nor the fatal extent of their power be felt. But our real danger is always greater than we imagine; the work of amendment is always more difficult than our hopes had promised. We may postpone attention to it, till the power of sin is almost irresistible;—and till we find that attention is indeed too late.

We may appeal to the experience of others, and ask if it be not the nature of irreligious habits thus to increase in strength. How seldom have you known the old to break off the habits which have been fixed and hardened by age! How seldom can you find them faithfully discharging duties which they had long neglected, or resolutely breaking away from sins which for years had been their delight! How seldom do you find them, if their past lives have been irreligious, willing even to give their deliberate and serious attention to the subject of religion! And why should we expect that in our case the course of nature and experience will change towards us; or believe that we shall in later life strive in earnestness for the amendment of those parts of our character or lives, which we have long passed over in indifference or neglect? Can we not appeal to our own experience? Let us look back on our past lives. They have been filled with good wishes and resolutions. But where are the fruits of them? Are there no duties now neglected which we have often determined to neglect no longer? Are there no sins remaining, which we have many times most seriously resolved at some future day to relinquish? And what are your present resolutions? Are they more strong than those were which we now see are broken and were vain? At what time will we put them in practice? Is there not every reason to believe, that our present resolutions will be equally ineffectual and fruitless, unless we immediately and in earnest begin the work of amendment?

It is moreover a circumstance deserving the deepest consideration that if we continue long to delay it, the very disposition and wish to amend may fail. Conscience will not long be trifled with; if it admonitions are unregarded; like an abused and insulted friend, it will soon turn from us in sorrow, and leave us to follow our own ways, uncounselled and uncontrolled. We shall cease to feel our deficiencies; we shall forget our obligation to the duties we have been accustomed to disregard; we shall reflect less frequently and with less compunction, and at last reflect no more, on the sins which habit has made familiar, and we shall cease to feel that amendment is necessary.—Besides, so long as we delay, while conscience continues to admonish us, we shall be continually framing excuses to ourselves, be endeavoring to palliate or justify our neglect or violation of what we know to be our duty, and practice continual deception to silence the secret compunctions of our hearts. And the artifice will succeed. This habit of making excuses to conscience, and forcing it, however reluctant and unsatisfied, to be content, soon debilitates and destroys our moral sensibility. We acquire a fatal facility, of self-delusion—the authority of conscience is fast worn away, its voice will cease to command, and will be heard, when heard at all, only in the language of feeble and unheeded complainings. While the power of conscience is thus impaired or lost, the influence of the motives of religion is equally diminished. They acquire or retain their influence over our hearts, only in proportion as we permit them to operate on our conduct. N. C. S.

[For the Christian Register.]

LOOKING AT THINGS UNSEEN.

In order to be prepared for a future world, we need to have our characters, our tastes, and habits, formed on its objects, and suited to the state we then shall enter. And in order to this, we need those distinct conceptions of a spiritual existence, which can only be acquired, and maintained, by an habitual reference to it, and meditation on its scenes. Heaven is to be regarded as a state of happiness, resulting from the character which we have formed, as well as an appointed reward. And if it be so, it would be no happiness to us, to enter the abodes of the spirits of the just, if we have not on earth first acquired the dispositions, and formed the habits, which would qualify us to participate in their services and joys. We do not sufficiently realize how intimate and immediate is the connexion, between the things which are seen, and those which are unseen, between the present and the spiritual world. Death causes no pause in our existence; it only breaks down the tabernacle of clay, that the imprisoned spirit may go free; and as the vail of flesh falls, eternity with all its scenes will open full upon our view. How little then separates us from the invisible world! A few particles of dust, and a moment of time! Shall that world then be ever forgotten, or be only casually and carelessly remembered? When it may be all around us, concealed only by the bodies we inhabit, ought it not to be an object of habitual and the deepest interest. N. C. S.

[For the Christian Register.]

CHARITY.

Charity is conditional. It changes with situation. It comports itself with one's relations to society. It knows no universal rules. What becomes this man in the way of Charity, is unsuitable in another. What is enjoined by interpreted scripture on one, is forbidden to another. It is not then, what our neighbor thinks charitable, it is not what he does charitably, that is to guide us. In one sense, we must make our Charity begin at home. That is, we must calculate our duties to those around us; and when these are settled, then begins public Charity. But if these are neglected, if we are unfaithful to our solemn relations, whether of father or son, of mother or daughter, if these first doings are left undone—then we are not charitable. And most of what men praise, most of what is "clapped" by Fame, has nothing to do with Charity.

Many have starved themselves, and over-looked the needs of friends, and spit at the calls of the beggar, and have died—that they might write their names on immense Hospitals. Such was Guy. But such was not the true Charity of another one. A pure and good man went out from the midst of a refined society, and a society that he knew well, to traverse lands where a foreign face is seldom welcomed, and where a foreign step is seldom heard. And this step led to the prison, the lazaretto and the pest-house. And he that bent his way thither had despised the call of no beggar, the want of no friend. These satisfied, and his birth-place first benefitted, and his own country first healed, he wandered to and fro on the earth doing good. And his whole life was spent about Charity. And men said, we will build him a splendid monument; but he said, nay. Give it to the poor. And when he died, on the hearts of men was written, "Gratitude to Howard."—X.

[For the Christian Register.]

MR. REED,—I have been waiting to see a proper mention made of Mr. Bennett, and his remarkable efforts; but none appearing, I was fearful the slander would circulate unrefuted, and so send the following.

The reading public would, I doubt not, be obliged beyond expression to the Rev. Mr. Bennett and others of the Exclusive party, if they would show where the "corrupting influence" of Cambridge lies.

After staying three years at that institution, I am convinced, that religious discussions are not half so frequent, are not half so violent, among the students, as among any other equally numerous class in society. And hardly a day of Vacation can pass, hardly an excursion (particularly in stage coaches) can be made, without hearing more religious disputes, and more heated ones too, than occur in a whole year at College.

And is it consistent, I would humbly ask of the Rev. gentleman, is it rational, first, to call us infidels, and then intolerant bigots? First, accuse our neglect of religion, and next clothe us in the garb of the churchman militant? Either grant our claims to some sort of religion or other, or else allow that we are alike indifferent to all and so jeer at none.

But it is still more curious, that we should be nicknamed Universalists by Mr. B., when the only important controversy I have heard within the walls was occasioned by an attack on the principles and the preaching of Mr. Ballou.

But one thing more needs explanation; how is it that a system, called so stable by its disciples, should fear "contamination" and shrink, like the sensitive leaf, from the touch? Supposing for a moment that Calvinism was decried at Cambridge, how is it that a creed, in the boast of its believers, founded on a rock, should shake to its base with the pattering of a gentle shower?

Was it thus the Apostles felt to the Roman world? Did they dread the "contamination" of the arguments of a Pontifex Maximus, supported by all the terrors of an immense government? or was it not rather the Pagan priest that religiously guarded *his* holy books from the profane gaze?

Yours, X.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 2, 1830.

REVOLUTION IN FRANCE.

History does not furnish an instance, of a Revolution in all respects so extraordinary as that which has lately occurred in France, and which has astonished and gladdened so many hearts. Wherever the true lovers of freedom are, there are they, who, while they mourn and weep with those whose friends have been cut off in the dreadful contest, rejoice with the mass of a great and generous nation in their attainment of rational liberty. In England, as well as in our own happy country, the expressions of rejoicing and wonder are spontaneous and universal. The suddenness and completeness of the change, the singleness of purpose and moderation of the combatants, their ready obedience to law, and their quiet return from the bloody struggles of civil contest and anarchy to the duties of peaceable and orderly citizens, have given a character to the late events, and spread a glory around them, far surpassing all that the most sanguine could have anticipated or even hoped; and which amply proves that the lessons of the first revolution have not been lost upon that extraordinary people.

But it is not merely in their more perfect enjoyment of the blessings of civil liberty, that the true philanthropist rejoices. He regards the political change as the foundation and commencement of a moral revolution of equal, and, if possible to disconnect them, of even greater importance. In the single fact, that in France, Popery ceased at once, under the new order of things, to be acknowledged as the national religion, we find volumes of encouragement in our anticipations of a brighter and happier period in the moral and religious history, not only of that nation but of Europe. It shows that in France, the mass of the people are freed from the shackles of that narrow bigotry and blind superstition which has so long sustained the authority of an ambitious and tyrannical priesthood. This state of mind in regard to popery, may indeed in many cases be owing to an indifference or skepticism which have been generated by the contradictory dogmas and puerile ceremonies of the church, and the scandalous lives of many of the priests; but there is reason to hope, that it may be principally attributed to a generous love of freedom, in the most extensive import of the word—a freedom of the intellect and of the heart. With an inquisitive and reading people, whose minds are thus eager for truth and prepared to receive it from all sources, the friends of free inquiry and of unadulterated Christianity have much to hope. But the influence of their example, and of their efforts for religious freedom, even in this incipient stage of their moral progress, cannot be confined to a single country. Whatever of the true spirit of Christian liberty may now exist, in Italy, Spain, Holland, and indeed in every country of Europe, will receive a new impulse,—to say nothing of other countries of the world which the literature and institutions of France may be supposed hereafter to influence.

That the religious literature of France will hereafter sustain a more pure and elevated character, our readers must agree with us that we have the best reason to hope, when we consider that the minds, of such distinguished writers as Degerando, and others mentioned in an article on our first page, are actively at work there for truth and the best interests of human kind. In these cheering prospects we rejoice and will rejoice, confident that in such sentiments and feelings we have the warm sympathy of every benevolent mind.

THE "CHRIST REJECTED."

We have spent only an hour in studying this wonderful work, but in this short time we were able to fix some impressions in our mind, which we think will be as permanent as our recollection of their source.—We do not pretend to criticise, neither to specify beauties which every visitor must perceive, nor to point out faults, which it may have been presumptuous to think we discovered. We only desire to prevent, so far as we may, the removal of this picture from our city till it has been seen by every one, who would behold a remarkable production of art, or enliven the feelings that are excited in the christian heart by the narrative of the scene it is designed to portray.

The moment selected by the artist appears to be that in which "Pilate brought Jesus forth into a place that is called the Pavement, and saith unto the Jews, Behold your King! But they cried out, away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? The chief priests answered, We have no King but Cæsar." The most prominent figure, occupying the centre of the picture, is Caiaphas in his pontifical dress and with outstretched hands. Pilate stands at his right in his robes, and with the laurel of office; the evangelist says, "he *sat* down on the judgment seat." On the right of the governor appears Jesus, with the crown of thorns on his head, and a Roman officer behind him holding the purple robe, as if about to throw it upon him. The expression of the Saviour's face is meant to indicate resignation and pity; but upon contemplating it, we were confirmed in an opinion which other pictorial representations of our Lord have raised in us, that no painter can satisfy the indefinite conceptions which are involved in our idea of "the sinless One." Indefinite they must be, and the attempt to embody them will disappoint the beholder. In front of Jesus is seen a centurion, one of the finest figures, we indeed consider it the most perfect, in the picture. It is the same—is it not—whose servant Jesus healed; his little daughter is inquiring of him the meaning of the scene, while his countenance shows that the miracle wrought at his entreaty is not forgotten. At the extreme left, guards and executioners are seated, one of whom explains to two boys, whose curiosity is exhibited in their looks and attitude, the use of the various parts and appendages of the cross.

In contrast with this group is drawn another, composed of the women, "who came up with him unto Jerusalem." Mary Magdalene is prostrate on the cross, her eyes and hand raised towards Pilate as if to arrest the sentence which would "deliver Jesus to be crucified." Near to her is the mother of Jesus supported by John, whose radiant face makes him an immediate object of attention, and behind them are other women. On the right of the high priest, in the centre of the picture, are mingled members of the Sanhedrim and friends of Jesus, among whom Joseph of Arimathea and Peter are immediately recognised; the countenance of the former is marked by deep thought, and is admirably contrasted with the malice and fury which are expressed in the faces and gestures of the other Jews. Peter stands with his back to Christ, and weeps; he remembers the look of Jesus which drove him conscience-stricken from the palace of the high priest, and he dreads a second reproof from his Master. At the upper right is an assemblage, composed of the jailer and his attendants, the thieves and Barabbas. The eye of the "notable prisoner" beams with the fire of evil passions. The gallery, which is supposed to run along the distant side of Gabbatha, is filled by spectators, among whom Herod and the wife of Pilate are conspicuous.

It is impossible to describe such a picture, so that one who has not seen it can appreciate its merits or understand its effect. The pamphlet which is sold at the room of exhibition is altogether unworthy of its purpose, and contains a *doctrinal* exposition of the scene as improper in such a description as we conceive it to be false in sentiment. The picture should be viewed by all who can visit it, for the sake of religious impression. Clearness of apprehension and intensity of feeling respecting a scene which the Christian must deem the most important in the annals of earth, are the effects which may be anticipated from the study of this admirable work. That it has defects, no one can avoid observing; the *figures* seem to us, with a single exception, better than the *countenances*; but the variety and accuracy, the boldness and minuteness, the strength and propriety which distinguish the conception, and the general character of the execution cannot but astonish all who admire the proofs of intellectual and moral power. We have been told by a friend who saw the picture in England several years ago, that the colors have very much faded, and the hue of the robe will probably seem to all, as it did to us, very faint.

We understand that Mr. West, the proprietor, is desirous that the young should have an opportunity of seeing this representation of a spectacle which is particularly suited to effect the tender mind of childhood; and we hope some arranagement will be made to enable the children in our Sunday Schools to witness what we believe would be a more effectual explanation of the scene than they would receive from many lessons of their teachers.

THE ARTS.

The influence of the arts, as handmaids of civilization, is generally acknowledged. At the same time it is not to be concealed that the cultivation of the arts may be made subservient to the purposes of vice. In reference to most of the arts this danger, however, is little to be feared in a young country like ours. It is principally in older countries, where a corrupt state of moral feeling already exists, that art is abused for the purpose of flattering licentious passions. A writer in the North American Review says;—

"Experience fully confirms the opinion, that in this country there is very little danger for the abuse of art. In painting—and the same may be said of the sister arts of eloquence and poetry—the prevailing style and the only one which meets with any public favor is of the severest cast."

The writer incidentally adds, that independently of its other beneficial effects, this circumstance may be considered 'as one of the most flattering prognostics of the progress which the arts will make among us.' And in this connexion he proceeds to speak as follows of our dramatic exhibitions. The extracts are commended to the attention of those who complain of the severity of our late remarks on Theatres, and who seem disposed to attribute them to other causes than an honest and intelligent conviction of their truth and justice.

"The only important exception to the uniformly pure and correct character of all the products of art in this country is to be found in our theatrical entertainments, which have hitherto been merely copies of the worst models that are furnished by the corrupt societies of the old world. If the managers of these entertainments would try the experiment of making them—as they might be made—schools of good feelings and principles, instead of nurseries of vice, they would soon find in the increased patronage bestowed upon them, the difference between obeying the just demands of the public sentiment, and treating them—as they now do—with continual and systematic outrage."

RECENT PUBLICATIONS.

North American Review. The October number number of this popular and valuable publication has appeared with its usual promptness. The subjects are as follows;—American Annual Register—Turkey—Exhibition of Pictures in the Athenæum Gallery—South's Hebrew Poetry—Lawrie Todd—Removal of the Indians—Cheever's Studies of Poetry—Hale's Geography—The Debate in the Senate of the United States.

As this number of the Review appeared but one day previous to the publication of our paper, we cannot be supposed to have perused it sufficiently to speak of its merits. In glancing at its pages, however, we have been struck with the beauty and justness of the following prefatory remarks on the Exhibition of Paintings, at the Athenæum Gallery.

A spectacle of this kind, continued for a series of years, and afforded at a price, which places it within the reach of almost every citizen,—while it furnishes a cheap, rational and elegant entertainment,—serves at the same time to refine and exalt the character of the people. Painting—like eloquence, poetry, and the other fine arts—is one of the developements and exhibitions of the higher and better principles of our nature. The cultivation of the art, and the habit of seeing and admiring its products, tend in connexion with other causes to raise the mind above the sordid interests of a merely material life. It has often been said—and probably with truth—that the peculiar grace and softness of manner, which distinguish the Parisians of all classes, have been derived in part from the effect of a frequent contemplation of the treasures of art contained in the Gallery of the Louvre. The poet Goethe mentions as one of the means which he employed for maintaining his taste and talent in a progressive state, that he had crowded his study with the finest specimens of sculpture and painting, which he could procure. Nor is the advantage confined to a melioration of the mere external forms of social life or a heightening of the aptitude for excellence in other branches of art. The taste of Beauty in art and nature is nearly allied to the love of Good—so nearly indeed, that it has often been doubted whether Beauty be any thing more than a visible manifestation of those amiable moral qualities of which the mere idea fills the heart with delightful emotions, and confers a charm on every person or thing with which they appear to be associated. However this may be, it is certain from experience, that a familiar observation of the beautiful forms of nature and the imitations or expressions of them in works of art, has the effect of cherishing the benevolent affections, repressing evil passions, and improving the general tone of moral feeling.

Library of Entertaining Knowledge. Another number of this valuable work has just been published by Wells & Lilly. The particular subject of this number is the New Zelanders. A very full and interesting account is given of the inhabitants, their manners, customs, and general condition, which are illustrated by a variety of well-executed engravings. The general character of this work is already well known to most of our readers. We hope it will be so valued and patronized that the enterprising publishers will be fairly rewarded for the labor and risk of publication.

Liberal Preacher. The number for October is just published. It contains a sermon by Rev. Mr Damon, of Amesbury, on "the Faith common to Christians."

Unitarian Advocate. No. IV. Vol. II. of this work was received just as we were putting our paper to press; we have not time even to name the contents.

RELIGIOUS INTELLIGENCE.

Andover Theological Seminary. The annual examination of the Students at the Seminary took place on Wednesday, Sept. 22. The exercises were commenced by prayer, and were as follows.

Appropriate office of an Interpreter of the Scriptures, E. Jennison, Walpole, N. H. Proper manner of studying Christian Theology, F. Fitch, Pawlet, Vt. Deportment of a Pastor towards sects who differ from him, J. M. C. Bartley, Londonderry, N. H. Circumstances of the age favorable to the cultivation of Sacred Eloquence, J Batchelder, Wendell, N. H. The value of Mental Philosophy to the Christian Minister, J. B. Kendall, Philipston. Are the designations of time in the Apocalypse to be literally or figuratively understood? J. S. Emerson, Chester, N. H. Frequent change of Pastors, I. A. Hart, Oneida Co., N. Y. Exercises proper for one immediately before entering on the work of the ministry, M. Winch, Holden. Importance of doctrinal preaching in revivals of religion, L. Farnam, Windham, Conn. The unreasonableness of objections against the sovereignty of God, G. W. Hathaway, Freetown. The abuse of reason in biblical investigations, S. M. E. Kittle, Dorchester. Influence of Voltaire, D. D. Gregory, Sand Lake, N. Y. Power of illustration, A. W. M'Clure, Boston. Primitive Christianity contrasted with Pagan idolatry, G. B. Cheever, Hallowell, Me. Exposition of Rom. iii. 25, 26, W. G. Shauffler, Stuttgard, Germany. Proper treatment of opposers to religion, C. H. Little, Boscawen, N. H. Directness in preaching, C. G. Safford, Exeter, N. H.

Universalism, J. Abbot, Jr. Philadelphia, Pa. Translation and exegesis of the 110th Psalm, O. Herrick, Keene, N. H. Puritanism favorable to liberty, M. Kimball, Concord, N. H. Obstacles to the Preacher's success, J. C. Parmelee, Benson, Vt. Do the declarations of the sacred writers, that the Saints are "born again,"—"created anew,"—"raised from the dead,"—imply a special work of grace in the hearts of the regenerate? A Patten, Billerica. The Papal church, B. B. Edwards, Southampton. The proper standard of a preacher's excellence, W. Adams, Andover. Demerit of sin, J. Fuller, Vershire, Vt. Practical importance of the exegetical study of the Bible to the minister of the gospel, O. Tinker, Worthington. Why eloquence cannot, of itself, secure the success of the preacher, L. Woods, Jr. Andover.

Theological Seminary, Bangor. The Anniversary was Sept. 8th. The following was the order of exercises.

1. Sacred Music. 2. Prayer.

Middle Class.—3. The doctrines of Grace proved to be true by their effects. William C. Greenleaf, Newburyport, Mass.—4. The Sabbath. Joseph R. Munsell, Swanton, Vt.—5. The Millennium. Elijah S. Scott, Winchendon, Mass.—6. Origin and perpetuity of the Jewish Church. Oren Sikes, Ludlow, Mass.—7. Wresting the Scriptures. John N. Whipple, Ashford, Conn.—8. Sacred Music.

Graduates.—9. A Poem—Cherokee Chiefs. Robert Crossett, Bennington, Vt.—10. Evil effects of Lotteries. Eliot Palmer, Jr. Vernon, Conn. 11. Influence of Religion on intellectual character. Henry Richardson, Hadly, Mass.—12. Influence of popular applause on the preacher. Joseph B. Stevens, Brookfield, Conn.—13. Sacred Music.—14. Prayer.

Auburn Theological Seminary. The Anniversary of the Auburn Theological Seminary was on Wednesday the 18th ult. The following was the order of exercises on the occasion:—

On Tuesday evening, Aug. 17th, 1830.—1. Prayer. 2. Music. 3. Means of securing National Prosperity, before the Southern and Western Fraternity, H. R. Hoisington, New-York city. 4. Demands for higher attainments in Sacred Eloquence, before the Rhetorical Society, J. B. Baldwin, New-York city. 5. Christendom accessary to the eternal predition of the Heathen World, before the Society of Inquiry on Missions, S. Dibble, Skaneateles. 7. Order, a characteristic of the Divine Administration, before the Theological Society, W. Tobey, Ballston Spa. 8. Music. 9. Benediction.

On Wednesday, Aug. 18th.—Prayer. Music. 1. Zeal essential to the Gospel Minister, J. B. Baldwin, New-York city.* 2. The Bible, the only Foundation of Morals, L. Shaw, Rutland, Vt.* 3. Demands for a Learned Ministry, C. Chapman, Saybrook, Conn.† 4. The Sublimity of the Sacred Writings, D. R. Downer, Westfield, N. J.† 5. The belief of a God essential to the well being of Society, L. Griswold, Choconut, Pa.† 6. The Works of Creation a proof of the Existence and Character of God, H. R. Hoisington, New-York city.† Music. 7. The influence of Sabbath Schools on the Intelligence and Virtue of the Rising Generation, E. Marsh, Manlius.† 8. Novelty in Religion, W. A. Richards, Hanover, N. J.† 9. Importance of Manner in the Pulpit, C. P. Wing, Phelps.† 10. Will the Jews as a Nation return to their Native Land? T. Stillman, Wethersfield, Conn.* 11. Luther, or the Spirit of the Reformation, W. Tobey, Ballston Spa.* Music. 12. Oration, before the Society of the Alumni, Rev. H. P. Tappan, Pitsfield, Mass. Benediction.

* Senior Class. † Middle Class.

London Tract Society. Something of the extensive operations of the London Tract Society will be learnt from the following statements taken from an abstract of its last report.

In Malacca, 18,700 Chinese tracts and 5,500 new sheet tracts have been printed during the year past, most of which have been distributed or sent to different missionary stations in the Eastern Archipelago.

In the Madras Presidency, 48,000 tracts were printed during the year. About this number were issued in the same time.

The Nagercoil and Palamcotteh native Tract Society published 35,000 tracts during the year.

In the city and province of Surat, in the Bombay Presidency, 25,000 tracts in the Goojuratte language had been distributed since the former report. In the Jaftna district 55,600 tracts were printed last year. The whole number distributed there by the Society since its formation is 126,440.

New-England Christian Herald. This is a weekly religious newspaper, patronized by the Methodist denomination. It is conducted by a Committee of the New-England, Maine, New-Hampshire and Vermont Conferences of the Methodist Episcopal Church. The profits of the paper belong to these Conferences. The last number of the paper completes the first year of its publication. An urgent appeal is made to its friends for efforts to sustain it, as its present patronage is insufficient to do it. A large portion of the New-England Methodists patronize the Christian Advocate, published at New-York.

Board of Foreign Missions. The annual meeting of the American Board of Commissioners for Foreign Missions will be held in this city on Wednesday Oct. 6. On that evening the annual sermon will be preached in Park street Church, by Dr. De Witt, of New York. A meeting will be held in that church on Thursday evening, at which extracts will be read from the annual report. Addresses will also be made.

Sunday School Union. Ezra Stiles Ely, D. D. is travelling as Agent of the American Sunday School Union, preaching and collecting funds for the Treasury.

United Presbytery of Upper Canada. A Presbytery with this title has been formed in Upper Canada, consisting of fifteen ministers. They maintain the doctrines, discipline and church government of the Church of Scotland, though they form an independent Presbytery. These ministers all preach to a plurality of congregations, and some have the charge of six.

We understand that Rev. James Sabine, minister of the Episcopal Church in Piedmont Place, in this city, has accepted an invitation to the Episcopal Church in Bethel, Vt.

Dedication at Taunton. The new house of worship, recently erected by the First Congregational Society in Taunton, (Rev. Mr. Hamilton's) will be dedicated on Thursday, the 7th instant.

Installation. Rev. C. P. Grosvenor, whose connexion with the First Baptist Society in this city has been recently dissolved, has received and accepted a unanimous invitation, from the Second Baptist Society in Salem. Tuesday Oct. 3d is appointed for his installation.

Ordination. Mr. George Trask was ordained on the 15th of Sept. as minister of the Hollis Church and Society in Framingham. Sermon by Dr. Beecher. The new house of worship erected by this society was dedicated on the same day.

SUMMARY.

Bishop Hobart. Some notices of this distinguished prelate, whose death we have this day recorded, were intended for this paper, but are necessarily deferred.

Mechanic Association. The course of Lectures, arranged for this Association will commence on Monday evening, the 11th of October next, at the Lecture Room of the Athenæum. The Introductory Lecture will be given by the Rev. Mr. Frothingham. The other Lectures of the course will be given by Messrs. Edward Everett, Alex. H. Everett, William Sullivan, Rev. J. Pierpont, Doctors Flint, Grigg, Park, Robbins, Smith, Storer, and Warren.

Discovery Ships. It was sometimes since reported that the Discovery Ships, the Anawan and the Seraph had abandoned their enterprise of discovery. It appears, however, from later statements that this report is incorrect. We are told that it is contradicted by Capt. Stanton of the brig Bogota, from the Pacific.

Execution of J. F. Knapp. The sentence of death was executed on John Francis Knapp, at Salem, on Tuesday morning. The Daily Advertiser gives the following statement, which was furnished by a friend who was present.

The prisoner was accompained to the scaffold, which was placed in the rear of the prison, within the prison yard, by the Sheriff and his officers, the Right Rev. Bishop Griswold, and a physician. At a quarter before nine the drop fell, and after two or three slight convulsive struggles he expired. The body, after hanging about forty minutes, was conveyed back to the prison, and in the afternoon was delivered to his friends for interment. Every thing was conducted with the greatest propriety and solemnity. The concourse of people was much less than is often seen on such occasions. The prisoner made no address to the spectators, and we do not learn that he has made any confession.

The Advertiser gives also the following additional particulars, from a letter dated Salem, Sept. 28.

The prisoner was taken from his cell precisely at half past 8 o'clock, in compliance with his wish, as expressed to Mr. Sheriff Sprague.

His deportment then, and throughout all the morning, was decorous and solemn, free both from the apathy and the levity which have been said alternately to characterize him during all the previous time of his confinement.

The religious services were performed in the prisoner's cell, by Rt. Rev. Bishop Griswold, who was in attendance from an early hour in the morning.

When these were concluded, and he had taken leave of those who had accompanied him in his devotions, he was conducted by the peace officers, to the scaffold, which had been erected the previous afternoon, about a rod back from the gaol, on the north side of the prison yard.

At a quarter before 9, the warrant was read by Sheriff Sprague, in a distinct and impressive manner, during which the spectators were uncovered.

Immediately after the conclusion of the warrant the drop fell, and the awful atonement of John Francis Knapp, for his horrid crime, was consummated—for this world.

For a few seconds no movement was perceptible. A slight convulsion of the limbs and heaving of the breast then indicated the last struggle of nature,—and he was *dead*.

The following account is from the Salem Register of Sept. 28.

The two brothers, J. F. Knapp and J. J. Knapp, jr. had an interview on Saturday evening. They both requested it of the gaoler and were indulged; he conducted Joseph from his cell (in the third story of the prison) to the condemned cell of Frank, on the lower floor. They spent some time together. It was the first time they had met since they were carried into Court together to be arraigned, about two months ago. Frank was calm and firm; Joseph is wasted and feeble in body, and appears miserable and broken down in body and spirit, having little appetite for food, enjoying little rest, and with difficulty uttering articulate words.

Yesterday they were indulged with another sad interview—their *last* in this world! They bade each other a last *Farewell*, under such circumstances, as must give poignancy to pain and sharpness to agony.

Balloon Ascension. Mr. Durant the æronaut has lately made two ascensions from Castle Garden, New York.

Instruction of Slaves in Jamaica. It is stated in the New York Philanthropist—we know not on what authority, that King William IV. of England, has disallowed the law which prohibited the instruction of negroes in Jamaica. This was probably a law of the Colonial Legislature.

From Europe. London papers to August 18th have been received. They contain no English news of importance. It was supposed that the new House of Commons would give an increase of about thirty members on the opposition side.

The Centinel gives the following account of a meeting in Liverpool.

A great meeting has been held in Liverpool on the affairs of France, and a subscription was opened for the relief of the sufferers. It was supposed that fifteen hundred gentlemen were present. On seconding the third resolution, the speaker remarked with pleasure, that the son of a gentleman then in that room was an active operator in the scenes of Paris. Cries for his *name* resounded from all quarters of the hall when Dr. Briggs was announced.

Mons. Du Roy, a French gentleman, presented himself, and expressed in his own name and in that of his countrymen, his heartfelt gratification for the honour done them this day. He considered such meetings absolutely necessary, for without such expressions of public feeling, all the powers of Europe would do their utmost to crush the reanimated liberties of France.—This was received with great applause. Three cheers were then proposed by the Chairman for La Fayette, which were so heartily given, that the hall resounded with the plaudits.

France. No intelligence has been received from France, later than that inserted in our last. We select the following interesting statements received by the former arrivals.

When the question of the Peerage was under the consideration of the Chambers, there were some symptons of disturbance among the crowds that thronged the passages and the galleries. An assemblage of about 400 young men went to the Court before the Chamber of Deputies, in order, as they declared, to protest against the acknowledgement of an hereditary peerage, and to point out to the Deputies, what they considered to be the wish of the nation. They formed a double line, and when a Deputy passed through, they received him with the cries of "Down with the hereditary peerage!" At the same time the whole group, even the most ardent, took off their hat, and mingled the above acclamations with cries of "Long live the Deputies! Honor to the Deputies!" By degrees, however, the disorder increased; the lines broke into groups, in the centre of which orators delivered harangues. It seems the noise disturbed the Chamber, and M. Bejamin Constant came out, who entreated them to have confidence in the Deputies, and not thus interrupt their deliberations. M. George Lafayette also appeared among them in the national uniform, and entreated them to retire. At last Gen. Lafayette himself came forth upon the steps and addressed them, and after bearing testimony to their noble conduct during the *Great Week*, continued, "I am entitled to your attention, because the opinions that have induced you to come here are my own; I know how to support them, while I fear that you may fall into errors. Permit me, in addition to so many motives, to require you to consider my personal feelings. I have engaged my honor that no disturbance shall interrupt the proceedings of the Chamber. If the Deputies are interrupted, and shall any painful scenes pass at the doors, I should be as it were responsible. It is with me a point of honor, and I place my honor under the protection of your friendship."—These impressive words had the desired effect and the greater part of the young men withdrew.

Report of the wounded in Paris.—The Gazette Medicale of Paris gives a report concerning the persons wounded in the late battles in the streets of that metropolis. The following facts we copy from it, in a brief form.

From all sources, official and unofficial, it is believed that the number of wounded was about seven thousand. Two days before the publication of the report, there were 1700 in the hospitals. About 500 had been admitted into the Hotel Dieu; the surgeons of which establishment had besides attended three hundred more. Mortality has not succeeded in the usual proportion to the severity of wounds received. Up to the Tuesday preceeding, only 56 had died; and since that day only 18 or 20 more. The principal part of the wounded were from the labourers in the fauxbourgs. Out of 300 there were not above 25 soldiers, and in the other hospitals about the same proportion was observed. M. Husson remarked that almost all were wounded in front, chiefly in the breast and belly. The difference between the citizens and the soldiers is said to be remarkable, as they supported the most severe sufferings with fortitude, and in silence, while the latter were exceedingly melancholy and depressed. One case is mentioned, in which a soldier died on the day succeeding the engagement, who had suffered no apparent injury. Nearly all the wounds are by fire arms, and very few by stabs and cuts. Many of them are very severe, having generally been given at point blank distance. However, it is hoped that the principal part will be saved.

The National Gazette publishes the following letter from Gen. Lafayette to his countryman and old associate in arms in this country, *P. S. Duponceau*, Esq. of Philadelphia.

PARIS, August 8th.

We have just accomplished, my dear fellow soldier, a wonderful revolution. I received at Lagrange on Tuesday morning, the 26th ult. the ordinances of Charles X. declaring us to be in a state of slavery.—On the same evening I repaired to Paris, where I found a salutary fermentation. In a three days' conflict the people of Paris vanquished the Royal Guards, the Swiss and the Body Guard; the tri-coloured flag floats every where; and on the morning of the 31st, I felt warranted to write to Charles X. a note stating to him my opinion—(which he had asked through General Talon)—that a reconciliation was impossible,' and that '*the Royal Family had ceased to reign.*

The Parisians manifested a degree of courage, intelligence, disinterestedness and generosity, surpassing all that you can conceive. Not a single Royalist, not a woman was insulted. The people fought only those who fired at them with cannon and musquetry. The vanquished experienced the most generous humanity.—The regiments of the line submitted successively to the public will. Much blood was shed, but the people have triumphed, with admirable despatch, sagacity and bravery. We came to the conclusion that, under the circumstances in which France is placed, it would be proper to rally all opinions, or the various parties, under the safeguard of a constitutional throne, with popular institutions. We have chosen the Duke of Orleans, whom I esteem more and more as I know him better. The Chamber of Deputies has acted as the organ or interpreter of the French people, in laying down conditions, and offering him a crown for which he acknowledges himself indebted to the will of the nation. Such then is our situation, and 15 days have not yet elapsed since the ordinances appeared! I send you the short speech which I delivered yesterday. I shall continue to hold the command of the National Guards of France, who are organizing in every direction. My son George is with me. Levasseur received a dangerous wound, and his life was despaired of three days ago; but he is better. Adieu—a thousand friendly wishes." LAFAYETTE.

The Ex-King of France had arrived at the Isle of Wight. It was stated that he would probably stay but a short time, and would proceed from there to Italy.

Berlin papers of August 4 say that extraordinary Couriers had for several days succeeded each other with great rapidity.

Gambling in Paris. A London paper by one of the late arrivals has the following paragraph.

Our Paris Correspondent, under date of the 14th August, gives us intimation of one circumstance which we were not at all prepared to receive, viz. that one effect of the late events has been to shut up and ruin the gaming houses. This, if it continues to be the case, will render this a moral as well as a political revolution and conveys sad tidings for Fishmonger's Hall.

Spain. In addition to the intelligence last week, from Spain, we now give the following letter dated Madrid August 7, and addressed to a Spanish officer in London.

Madrid is now in the greatest confusion, owing to the great political change that has taken place in Paris. Last night an express arrived here with an account of the proceedings of the 27th 28th and 29th ult. in France, and the complete overthrow of the Bourbons. The French nation, notwithstanding the horrors which we suffered during their tyranical reign in our country, must now be considered *el primero nacion del mundo*, (the first nation in the world.) Paris has rendered itself a modern Rome. Charles encouraged the Jesuits, and by the appointment of ministers whose names were execrated, has forfeited his throne. The result of the late transactions in Paris has created the greatest feeling of enthusiasm in the bosoms of the liberal and proud Castilians. It is the sole topic of conversation on the Prado and in the Cafes. The King and the whole of the Royal Family were horror struck at the intelligence of the downfall of their royal relative, and the greatest anxiety shows itself about the Court. To-day their Majesties leave here for the Escurial, where the bigoted Ferdinand will have time to reflect on the unsettled state of his government. The condition of affairs here is dreadful in the extreme; busines is at a stand still, and the country is in a complete agitation. The Carlists are doing every thing in their power to overthrow the present order of things. Conspiracies are forming in every part of the kingdom. Andalusia and Catalonia are ready to support a change which might lead to a more liberal form of government. The royal coffers are nearly empty, and the revenue has fallen off considerably during the last year. The officers of all the regiments excepting the Royal Guard are getting in arrears of pay, and much dissatisfaction is beginning to show itself; and, depend upon it, should any event take place, which is more probable than you may imagine, the crisis will be a fearful one. We have no Guardes Suisses or foreign troops here to fire on the people, as in Paris. Orders have been just sent off by the government to the Justices of the Peace, Alcaldes, and Governors of all the principal towns throughout Spain, to prevent the propagation of the news of the glorious revolution in France, fearing lest some feeling might show itself.

London, August 6.—The regular mail arrived yesterday from Turkey. The letters from Constantinople are dated on the 10th of July, and they fully confirm the rumors which have been for sometime in circulation, of a mutiny having burst out in the Russian fleet at Sebastopol. It had not been suppressed at the latest advices. No cause is given for this dissatisfaction, but no doubt can be entertained of its having its origin in the late Turkey war. That the whole Russian empire is disappointed at its result, is well known, and this disappointment will soon be expressed in more places than Sebastopol. Trade was exceedingly depressed in Constantinople, and all descriptions of manufactured goods were selling at ruined prices. Money was scarce, and the rates of the exchange rendered produce for exportation comparatively dear. The greatest tranquillity prevailed amongst the people.—The Grand Seignior had not latterly shown himself to them, and his new troops are represented as being most grotesque in their appearance. It was still presumed that the military and naval preparations were directed against the Pacha of Egypt, but nothing beyond conjecture was known. In none of the letters is even an allusion made to the state of the provinces, and, therefore, it may very naturally be concluded that nothing favourable was known.

Austria. A London paper of August 17 states a report that Austria had determined not to acknowledge the new King of France, and that a large army had been ordered, under the Archdukes, to march to Italy.

From the Rhine, July 27. We learn from good authority that Prince Paul of Wurtemburg has declared to the English Ministers that he owes it to his dignity, and to his reputation, not to accept the Sovereignty of Greece except upon the condition that the new States should have the boundary between the Gulfs of Arta and Volo, which were at first granted but afterwards reduced to narrow limits. The Duke of Wellington, wishing to put an end to the Greek question, is said to have acceded to this proposition.

Nuremburg, July 31. A letter from Napoli di Romania, of the 17th June, inserted in the Italian Journals says that Count Capo d'Istria is resolved openly to support the Candiots, for which purpose he is fitting out a corvette and some brigs to convey troops and ammunition to Candia. He could not have chosen a better moment for his undertaking, as the Greeks in that island are almost all under arms, and the Pacha of Candia is so closely pressed by them, that he has been obliged to send to Constantinople for assistance.

Latest from Europe. The Ceres, from Liverpool, arrived at New York on Thursday. She sailed Aug. 27, but brought not a single paper, and her letters had not been received at the Post Office at the time of its closing on Thursday evening. The New York Courier and Enquirer of Friday, states on verbal authority that Charles X. had arrived in London, but whether by invitation from King William, or not, was not stated. No particulars whatever are given, either from England or the continent.

MARRIAGES.

In this city, Mr. Martial Duroy to Miss Mary Ann Rice; on Thursday by Rev. Mr. Ballou, Mr. Thacher Beal to Miss Lydia Allen.

On Wednesday evening, by Rev. Mr. Barrett, Mr. Asa H. Rhoades to Miss Charlotte Elizabeth Clapp, daughter of Wm. W. Clapp, Esq. editor of the Evening Gazette.

By Rev. Dr. Lowell, Mr. Charles Hunt to Miss Loisa Antoinette Wentworth.

On Thursday evening, by Rev. Mr. Emerson, Mr. Henry Penniman, (of the firm of Sweetser & Penniman,) to Miss Mary Woodbridge Edwards.

In Roxbury, Mr. William C. Trow, of Taunton, to Miss Angeline Gilmore.

In Lynn, Mr. James Lewis, jr. to Miss Lydia Goldsmith; Mr. Nathanel Lewis, jr. to Miss —— Perkins; Mr. Samuel J. Goodwin to Mrs. Hannah Williams.

In Salem, Mr. John Bacheller to Miss Elizabeth Hazeltine.

In New Bedford, by Rev. Mr. Dewey, Mr. Dennis Wood, merchant, of the firm of D. R. Greene & Co. to Miss Eliza S. Clapp, daughter of Ichabod Clapp, Esq.

In Sandwich, by the Rev. Mr. Goodwin, Mr. Nathan B. Gibbs, merchant, late of the firm of Nye & Gibbs, of New Bedford, to Miss Adeline Burgess, eldest daughter of Benj. Burgess, Esq of the former place.

In Providence, on Wednesday morning, Horace Mann, Esq. of Dedham, to Miss Charlotte Messer, youngest daughter of Rev. Dr. Messer.

DEATHS.

In this city, Mr. Michael Williams, aged 38; Jos. Brown, 60; Julia Kelley, 40; Joshua T. Sprague, 25; John Dalrymple, 39; Fanny Lee, 25: Robert Marston, 58; Charlotte Patch, 29; Elijah Dawson, 40; Sarah H. Bird, 54.

In Dorchester, Mr. Pliny Babbitt, aged 45.

In Hingham, on Monday last, Miss Mary A. Eaton, aged 26, daughter of Mr. Benj. Eaton, of this city.

In Newbury, on Saturday morning last, Miss Harriet Goodwin, aged 18.

In Edgartown, Mr. Wilmot Coffin, aged 42.

In Westford, Mass. 23d ult. Mr. Avery Prescott, jr. aged 23. He was a graduate of Harvard College, and had nearly finished his medical studies with Dr. Cutter of Pepperell.

In Gardiner, Me. Mrs. Elizabeth Waitt, aged 54, formerly of Marblehead.

In Keene, (N. H.) Mr. John Newcomb, formerly of Norton, (Mass.) aged 32.

In Westminster, (Vt.) Mr. Isaiah Eaton, jr. late of Boston, aged 38, son of Major Eaton.

In New Haven, 24th inst. Henry Daggett, Esq. aged 90, a respectable and worthy citizen.

At Auburn, on Sunday morning, Sept. 12, the Rt. Rev. John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New York, in the 55th year of his age.

On the 23d inst., Mrs. Monroe, wife of the late President M. She had been for some time indisposed, but was not considered dangercusly ill, until within two or three days of her decease.

In Charleston, S. C. on the 16th inst. Mr. Ebenezer Cooper, printer, a native of Boston.

THIS DAY published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXIX.

CONTENTS.

I. American Annual Register
The American Annual Register for the Years 1827-8-9, or the Fifty-second and Fifty-third Years of American Independence.

II. Turkey
1. Fuersten und Voelker von Sued-Europa im Sechszehnten und Siebzehnten Jahrhundert, vornehmlich aus ungedrueckten Gesandschafts-Berichten. Von Leopold Ranke. [Princes and Nations of the South of Europe in the Sixteenth and Seventeenth Centuries, compiled principally from the Reports of Ambassadors. By Leopold von Ranke]
2. Geschichte des Osmanischen Reiches aus den Quellen. Von Joseph von Hammer. [History of the Ottoman Empire, from Original Sources. By Joseph Von Hammer.]
3. Des Osmanischen Reichs Staatsverfassung und Staatsverwaltung von Demselben. [Constitution and Administration of the Ottoman Empire. By the same.]

III. Exhibition of Pictures at the Athenæum Gallery
Catalogue of the Pictures exhibited at the Fourth Exhibition in the Gallery of the Boston Athenæum.

IV. Lowth's Hebrew Poetry
Lectures on the Sacred Poetry of the Hebrews. By Robert Lowth, D. D. Lord Bishop of London. Translated from the original Latin, by G. Gregory, F. A. S. A New Edition, with Notes, by Calvin E. Stow, A. M.

V. Lawrie Todd
Lawrie Todd; or, The Settlers in the Woods. By John Galt, Esq.

VI. Removal of the Indians
Speeches on the Indian Bill; viz.—of Messrs. Frelinghuysen, Sprague and Robbins, in the Senate of the United States; and of Messrs. Storrs, Huntington, Bates, Everett and others, in the House of Representatives, in the months of April and May, 1830.

VII. Studies in Poetry
Studies in Poetry. Embracing Notices of the Lives and Writings of the Best Poets in the English Language, a copious Selection of Elegant Extracts, a short Analysis of Hebrew Poetry, and Translations from the Sacred Poets: designed to illustrate the Principles of Rhetorick, and teach their Application to Poetry. By George B. Cheever.

VIII. Hale's Geography
An Epitome of Universal Geography, or a Description of the Various Countries of the Globe, with a View of their Political Condition at the Present Time. By Nathan Hale.

IX. The Debate in the Senate of the United States
Speeches made in the Senate of the United States, on occasion of the Resolution offered by Mr. Foot, on the Subject of the Public Lands, during the First Session of the Twenty-first Congress.

J. & J. W. PRENTISS,
Keene, N. H.

PUBLISH THE FOLLOWING VALUABLE SCHOOL BOOKS,
—VIZ.—

ADAMS' NEW ARITHMETIC.

☞ Perhaps no work of the kind ever met so kind a reception and so rapid a sale as Adam's New Arithmetic. Of the numerous high recommendations, we have room only for that of Messrs. Sereno E. & H. Dwight, of New Haven:

"We have (say they) introduced Adams' New Arithmetic into our Gymnasium, as *we believe it* SUPERIOR TO ANY OTHER *with which we are acquainted.*

"New Haven, Jan. 16, 1829."

☞ This is an *original* work, combining the advantages to be derived both from the inductive and synthetic modes of instruction.

The SCHOLAR'S ARITHMETIC, by DANIEL ADAMS, M. D.

EASY LESSONS in Reading, for the use of the Younger Classes in Common Schools. By Rev. JOSHUA LEAVITT, of Stratford, Conn. now editor of the Seamen's Magazine, in the city of N. Y.

☞ This popular work is intended to follow the Spelling book.

SEQUEL TO EASY LESSONS—a Selection of Reading Lessons for Common Schools designed to be used after Easy Lessons in Reading, American Popular Lessons, and other works of a similar rank.—By the author of the 'Literary and Scientific Class Book.'

☞ The Selections are such as will highly interest the Scholar, and gradually advance him to Class Books of a higher standing. It has been at once adopted wherever known. 4,000 copies were sold the last season. 216 pages, and only 25 cents.

The LITERARY AND SCIENTIFIC CLASS BOOK, embracing the leading facts and principles of *Science*, illustrated by engravings; designed as Exercises for the reading and study of the HIGHER CLASSES in Common Schools.—By Rev. LEVI W. LEONARD.

☞ Few Books issued from the American Press have received higher or more deserved commendation; in the first Literary Journals, and from individuals of the first standing.

The Rev. S. R. HALL, author of the celebrated "Lectures on School Keeping," at once introduced the Scientific Class Book into the Essex Co. Grammar School, of which he is Principal. In a letter to the editors of the North Star, he says:

"When I reflect on the fact, that in a great part of the primary schools in this part of the country the study of any of the natural sciences is almost wholly unknown, I am extremely anxious that this work should be introduced. The higher classes would, while improving in reading, be able to obtain a knowledge of the "*leading facts and principles of science.*" A desire would undoubtedly be excited in many to gain further knowledge of the subject, which otherwise might never be felt. I can assure those parents, who furnish their children with the Class Book, that they are conferring a real favor on them; and it is hoped the parsimony, too often exhibited in regard to furnishing schools with proper books, will not prevent the introduction of this work the present season.

"Scholars in this school will hereafter be required to use it in place of the English Reader.

"In haste, yours respectfully, S. R. HALL."

☞ In the Appendix to the Political Class Book, the author recommends Joyce's Scientific Dialogues, under the head of Natural Philosophy, in 3 vols. and adds—"The best part of this may be found in the [Literary and] SCIENTIFIC CLASS BOOK, which is exceedingly well fitted to be used in Schools where much time cannot be given to studies of this kind."

☞ This work is not intended merely for exercises in the art of Reading, but for study and recitation also. The Highest Class only, in Common Schools, should study it, and should be prepared to answer such questions as are appended to the lessons. The teacher should question the scholars, and explain and illustrate the subjects by reference to the engravings, or bringing forward such objects in Natural History as can be obtained.

It will be a convenient manual for the members of Lyceums. It may serve as a text book, or foundation for Lectures in these useful institutions, and it is believed to be well adapted to meet the wishes of those who are laboring for the improvement of common schools, and calculated to raise to a higher standard the moral and intellectual character of the great mass of the people.—318 pages, with cuts to illustrate the subjects in Philosophy, Mechanics, &c. Price 62 1-2 cents only.

HALE'S HISTORY of the U. STATES.

☞ This work received a premium of $400 and a gold medal from the American Academy of Languages and Belles Lettres. It has been adopted in the High School in New York, and introduced into almost every State in the Union. Hale's History has latterly received some high commendations from good judges, on account of the purity of its style, and general adaptation to Common Schools. The committee who awarded the premium, after examining *four* books offered by different authors, are William P. Van Ness, Alexander McLeod, and Jacob Morton. The volume *includes* all the questions necessary. It is now published in 18 mo. and will be afforded as low as any other work of the kind.—322 pages, including the Questions.—Price 37 1-2 cents only.

☞ For sale also by RICHARDSON & LORD, CARTER & HENDEE, LINCOLN & EDMANDS, and CROCKER & BREWSTER in Boston, COLLINS & HANWAY, New York, and by most other Booksellers in city and country. 3t. Oct. 2.

BOARDERS WANTED. Board may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office. Oct. 2.

VALUABLE BOOKS. GRAY & BOWEN, 141 Washington Street, have for sale one copy of Watson's Tracts and one of Barrow's Sermons which will be sold at a low price. Oct. 2.

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.
Sept. 11. 4t.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

PEW FOR SALE. For Sale a well situated Pew in the West Gallery of the Church in Federal Street. Apply to J. P. BLANCHARD, at the Eagle Bank. Sept. 11.

SELECTED POETRY.

CENTENNIAL CELEBRATION.

The following are the first stanzas of a Prize Poem, written by Mrs. Sarah J. Hale, for the second centennial celebration of the settlement of Boston, and spoken on the evening of the celebration, at the Tremont Theatre.

Spirit of Memory,
Thou that hast garnered up the joys and fears,
And all the hoary spoil of buried years,
We bow to thee;
O, lift thy veil, and bid the past appear!
'Tis gathering, slowly gathering on my sight:
Those dark old woods, where death and night
Held their companionship—were here:
Here, where the Muses' temple stands,
Rang the fierce yell of savage bands.
And save that withering cry,
Or glimpse of savage warriors flight,
Like the red meteor's flashing light,
That meets, yet mocks the eye—
Save these, the waters and the wood,
Stretched in unbroken solitude,
Lone, fearful, desolate and sad the scene,
For here the dove of peace had never been,
Brooding o'er human hearts, till Hope was given,
And the rude child of earth became the glorious heir of heaven.

A sail! a sail! o'er yonder wave
A freighted bark is sweeping on!
Land of the learned, the proud, the brave,
Mourn'st thou no treasure gone?
Thou island empire—forth from thee,
Like wisdom, from the thunderer's brow,
Sprung the bright form of Liberty!
And steadfast men have join'd her train;
Nor faggot's blaze, nor dungeon's chain,
Can their firm purpose bow.
They would have held the guarded pass,
Or shared thy doom, Leonidas,
Had *faith* and *duty* cheered them on—
They come! that Pilgrim band—they come!
This lone land is their chosen home,
And this broad world is won!
These were our *fathers*—these were *men*—
When shall we look upon their like again?

Slowly as spreads the green of earth
O'er the receding ocean's bed;
Dim as the distant stars come forth,
Uncertain as a vision fled
Has been the old world's toiling race,
Ere she could give a nation place.

Come hither ye, who countless ages scan,
Searching the doubtful course of social man;
Come, learn that Freedom mocks time's slow career,
Seizes his hoard, and showers his treasure here—
But spurns his errors, hallowed e'er so long
By seer, or sage, in sermon or in song.
And ye, who would the deathless spirit bind,
Come hither, and its unshorn strength be taught,
Nor till ye calm the wave, and curb the wind,
Dare to set bound'ries to the realm of thought!

MISCELLANEOUS SELECTIONS.

MR. OTIS' ADDRESS.

We regret that our limits do not permit us to introduce the whole of the Mayor's Address, on the morning of the 17th, to the City Council, on first occupying their new chambers in the Old State House. We have given such extracts of a wide and general bearing as are most likely to interest the mass of ourr eaders.

After some appropriate preliminary remarks he proceeds to say;—

The spot on which we are convened is Patriot-Ground. It was consecrated by our pious ancestors to the duties of providing for the welfare of their infant settlement, and for a long series of years was occupied in succession by the great and good men whom Providence raised up to establish the institutions and liberties of their country.

Having alluded in a very happy manner to that principle of our nature which leads us to view and contemplate with pleasure and interest the names, places and objects of ancient renown, he proceeds to give a brief history of the 'Town House,' as the building first erected there was called. It was first built of wood between the years 1657 and 1659, and having been burnt in 1711 it was soon afterwards rebuilt of brick. In 1747 the interior was consumed by fire, and it has since, undergone various changes within, in successive periods. From these minor topics, Mr. Otis advances to those of more general interest.

But to this edifiee there is not only a natural bnt "a spiritual body," which is the immortal soul of Independence. Nor is there on the face of the earth, another building, however venerable for its antiquity, or stately in its magnificence—however decorated by columns and porticos, and cartoons, and statues, and altars, and outshining "the wealth of Ormus or of Ind," entitled in history to more honorable mention, (or whose spires and turrets are surrounded with a more glorious halo,) than this unpretending building. This assertion might be justified, by a review of the parts performed by those who have made laws, for a century after the first settlement of Boston—of their early contention for their chartered rights—of their perils and difficulties with the natives—of their costly and heroic exertions in favor of the mother country in the common cause.—But I pass over them all, replete as they are with interest—with wonder and with moral. Events posterior to those growing out of them indeed, and taking from them their complexion, are considered by reflecting men, as having produced more radical changes in the character, relations, prospects, and (so far as it becomes us to prophecy) in the destinies of the human family, than all other events and revolutions that have transpired since the Christian Era. I do not say that the principles which have led to these events originated here. But I venture to assert that here within these walls, they were first practically applied to a well-regulated machinery of human passions, conscious rights, and steady movements, which forcing these United States to the summit of prosperity, has been adopted as a model by which other nations have been and will yet be propelled on the rail road which leads to universal Freedom. The power of these engines is self-moving and the motion is perpetual. Sages and philosophers had discovered that the world was made for the people who inhabit it; and that Kings were less entitled in their own right to its government, than Lions, whose claims to be lords of the forest are supported by physical prowess. But the books and treatises which maintained these doctrines were read by the admirers of the Lockes and Sidneys and Miltons and Harringtons, and replaced on their shelves as brilliant Theories. Or if they impelled to occasional action, it ended in bringing new tyrants to the throne and sincere patriots to the scaffold. But your progenitors who occupied these seats first taught a whole people systematically to combine the united force of their moral and physical energies—to learn the rights of insurrection not as written in the language of the passions, but in codes and digests of its justifiable cases to enforce them under the restraints of discipline—to define and limit its objects—to be content with success and make sure of its advantages. All this they did, and when the propitious hour had arrived they called on their countrymen as the Angel called upon the Apostles, "Come rise up quickly, and the chains fell from their hands." The inspiring voice echoed through the welkin in Europe and America and awakened nations. He who would learn the effects of it, must read the history of the world for the last half century. He who would anticipate the consequences must ponder well the probabilities with which time is pregnant, for the next.—The memory of these men is entitled to a full share of all the honor arising from the advantages derived to mankind from this change of condition, but yet is no more chargeable with the crimes and misfortunes, than is the memory of Fulton with the occasional bursting of a boiler.

Shall I glance at some of the scenes and the actors who figured in them, within these walls? Shall I carry you back to the controversies between Governor Barnard and the House of Representatives, commencing nearly seventy years ago, respecting the claims of the mother country to tax the Colonies without their consent? To the stand made against writs of assistance in the chamber now intended for your Mayor and Aldermen, where and when, according to John Adams, "Independence was born?" and whose star was then seen in the East, by wise men? To the memorable vindication of the House of Representatives by one of its members? To the "Rights of the Colonies" adopted by the legislature as a text book, and transmitted by their order to the British Ministry? To the series of patriotic resolutions, protests and State papers teeming with indignant eloquence and irresistible argument in opposition to the Stamp and other tax acts?—to the landing and quartering of troops in the town? To the rescinding of resolutions in obedience to royal mandates? To the removal of the seat of Government and the untiring struggle in which the Legislature was engaged for fourteen or fifteen years, supported by the Adams', the Thachers, the Hawleys, the Hancocks, the Bowdoins, the Quincys, and their illustrious colleagues? In fact the most important measures, which led to the emancipation of the Colonies, according to Hutchinson, a competent judge, originated in this house, in this apartment—with those men, who putting life and fortune on the issue adopted for their motto

"Let such, such only tread this sacred floor
Who dare to love their country, and be poor."

Events of a different complexion are also associated with the Boston Town House. At one time it was desecrated by the king's troops quartered in the Representatives chamber and on the lower floor. At another time cannon were stationed and pointed towards its doors. Below the balcony in King's street, on the doleful night of the 5th of March, the blood of the first victims to the military executions was shed. On the appearance of the Governor, in the street, he was surrounded by an immense throng, who to prevent mischief to his person, though he had lost their confidence, forced him into this building, with the cry "To the town house! to the town-house!" He then went forth into the balcony and promising to use his endeavors to bring the offenders to justice and advising the people to retire, they dispersed vociferating, Home! Home! The Governor and Council remained all night deliberating in dismal conclave while the friends of their country bedewed their pillows with tears—"such tears as Patriots shed for dying laws." But I would not wish, under any circumstances to dwell upon incidents like these—thankful as I am that time which has secured our freedom, has extinguished our resentments. I therefore turn from these painful reminiscences and refer you to the day when Independence, mature in age and loveliness, advanced with angelic grace from the chamber in which she was born into the same balcony; and holding in her hand the immortal scroll on which her name and character and the claims to her inheritance were inscribed—received from the street filled with an impenetrable phalanx, and windows glittering with a blaze of beauty the heartfelt homage and the electrifying peals of the men, women and children of the whole city. The splendor of that glorious vision of my childhood seems to be now present to my view, and the harmony of that universal concert to vibrate in my ear.

Such, gentlemen, is the cursory and meagre chronicle of the men and the occurence who have given celebrity to this building.—And if it be true, that we are now before the altar, whence the coals were taken which have kindled the flame of liberty in two hemispheres, you will realise with me the sentiment already expressed, that the most interesting associations of the eventful history of the age might rise in natural strains and be indulged and presented on this occasion without violence to propriety.

CHAMOIS HUNTING.

The following striking remarks are from an article on Chamois hunting in the New Monthly and London Magazine, and were first selected for the Boston Courier.

The chamois has been confined by its Maker to those icy palaces of Nature, amidst which that Maker's presence is more immediately and sensibly felt. It has always struck me that the ocean is the fittest emblem, and conveys the deepest impression of God's immensity and eternity; the Alps, of his unapprochable power, and everlasting unvariableness. In the sea, wave succeeds wave for ever and for ever; billow swells upon billow, and you see no end thereof.—But magnificent a spectacle as ocean ever is, at all times, and under all aspects, it still cannot be enjoyed without some alloy. It must be seen either from a ship, in which man enters too much; or from the land, which again breaks the unity of the idea.

The effect of the scenes among which the chamois-hunter lives, is weakened by no such intrusion as this. Man's works enter not there. From the moment he quits the chalet in which he has taken his short rest, until his return, he sees no trace of man; but dwells amid scenery stamped only with its Creator's omnipotence and immutability. Nature is always interesting. *Elsewhere* she is lovely, beautiful; *here* she is awful, sublime.—*Elsewhere* she shrouds all things in a temporary repose, again to clothe them with supassing beauty and verdure. But *here* there is no change; such as the first winter beheld them, after they sprang from the hands of their Great Architect, such they still are—like himself, unchangeable and unapproachable. Nor summer's heat, nor winter's cold, have any effect on their everlasting hues; nor can the track or works of man stain the purity of their unsullied snows! His voice may not even reach that upper air to disturb "the sacred calm that breathes around"—that stilly silence which holds for ever, save when the lauwine wakes it with the voice of thunder! In such situations, it is impossible not to feel as far elevated in mind as in body, above the petty cares, the frivolous pursuits, "the low ambition," of this nether world. If any one desire really to feel that all is vanity here below; if he wish to catch a glimps of the yet undeveloped capabilities of his nature, of those mysterious longings, after which the heart of man so vainly yet so earnestly aspires,—let him wander amongst the higher Alps, and alone.

Scenes like these must be seen and felt; they cannot be described. Languages were formed in the plain; and they have no words adequately to represent the sensations which all must have experienced among mountain scenery. A man may pass all his life in towns, and the haunts of men, without knowing he possesses within him such feelings as a single day's chamois-hunting will awaken. A lighter and purer air is breathed there; and the body, being invigorated by exercise and temperance, renders the mind more capable of enjoyment. Though earthly sounds there are none, I have often remarked, amid this solemn silence, an undefinable *hum*, which yet is not sound, but seems, as it were the still small voice of Nature communing with the heart, through other senses than we are at present conscious of possessing.

If ever my earthly spirit has been roused to a more worthy contemplation of the Almighty Author of Creation, it has been at such moments as these; when I have looked around on a vast amphitheatre of rocks, torn by ten thousand storms, and of Alps clothed with the spotless mantle of everlasting snow. Above me, was the clear blue vault of heaven, which at such elevations seems so perceptibly nearer and more azure; far below me, the vast glacier, from whose chill bosom issues the future river, which is there commencing its long course to the ocean; high over head, those icy pinnacles on which countless winters have spread their dazzling honors; who is there that could see himself surrounded by objects such as these, and not feel his soul elevated from Nature to Nature's God? Yes, land of the mountain and the torrent! land of the glacier and the avalanche! who could wander amidst thy solitudes of unrivalled magnificence without catching a portion, at least, of the inspiration they are so calculated to excite? I wonder not that thy sons, cradled among thy ever-matchless scenery, should cling with such filial affection to the mountain-breast that nursed them, and yearn for their native cot amid the luxuries of foreign cities; when even a stranger, born in softer lands, and passing but a few months' pilgrimage within thy borders, yet felt himself at once attached to thee as to a second home; nor yet can hear without emotion the sounds that remind him of thy hills of freedom!

THE LATE CELEBRATION.

At the close of certain resolves passed by the Committee of Arrangements, expressing their thanks to various committees of societies, we find the following.

Resolved, That the lively impressions produced on the minds of the Committee by this celebration, would be but imperfectly conveyed by the foregoing resolutions, if they omitted the expression of their respectful acknowledgments to their fellow citizens in general, for their hearty concurrence in the arrangements of the occasion, or failed to avow their admiration of the universal decorum that marked the conduct of the whole population,—as though each individual of the immense multitude by which the avenues of the city were thronged, had felt that the conduct of the Sons would best vindicate the virtues of the Fathers, and that, as members of one common family, they should bring with them, to that patriotic assemblage, all the decent amenities of the fireside, to temper and purify the more enthusiastic enjoyments of the public celebration.

THE INDULGENCE OF GRIEF.

It is not in the power of every one to prevent the calamities of life—but it evinces true magnanimity to bear up under them with fortitude and serenity. The indulgence of grief is made a merit of by many, who, when misfortunes occur, obstinately refuse all consolation, till the mind, oppressed with melancholy, sinks under its weight.—Such conduct is not only destructive to health, but inconsistent with reason, religion, and common sense. "There are," says South, "what may be called the ceremonies of sorrow; the pomp and ostentation of effeminate grief, which speak not so much the greatness of the misery as the smallness of the mind."

To persevere
In obstinate condolement, is a course
Of impious stubbornness, unmanly grief.
It shows a will most incorrect to heaven,
A heart unfortified, a mind impatient;
An understanding simple and unschooled.

Change of ideas is as necessary to health as change of posture. When the mind dwells long upon one subject,—especially if it be of a disagreeable and depressing nature, it injures all the functions of the body. Hence the prolonged indulgence of grief spoils the digestion, and destroys the appetite. The spirits become habitually depressed—the body emaciated, and the fluids deprived of their appropriate supply of nutriment from without, are greatly vitiated. Thus, many a constitution has been seriously injured by a family misfortune, or any occurrence giving rise to excessive grief. It is, indeed, utterly impossible that any person of a dejected mind should enjoy health. Life may, it is true, be dragged on for years. But whoever would live to good old age, and vigorous withal, must be good humored and cheerful. This, however, is not at all times in our power—yet our temper of mind, as well as our actions, depends greatly upon ourselves.—We can either associate with cheerful or melancholy companions—mingle in the offices and amusements of life—or sit still, and brood over our calamities, as we choose. These and many similar things, are certainly within our power—and from these the mind very commonly takes its complexion.

The variety of scenes which present themselves to our senses, were certainly designed to prevent our attention from being too constantly fixed upon one single object. Nature abounds with variety, and the mind, unless chained down by habit, delights in the contemplation of new objects. Examine them for some time—when the mind begins to recoil, shift the scene. By these means a constant succession of new ideas may be kept up, till what are disagreeable disappear. Thus, travelling—occasional excursions into the country—the study of any art or science—reading or writing on such subjects as deeply engage the attention, will expel grief sooner than the most sprightly amusements. We have already repeatedly said, that the body cannot enjoy health, unless it be exercised—neither can the mind: indolence nourishes grief. When the mind has nothing else to think of but calamities, it is no wonder that it dwells upon them. Few persons are hurt by grief, if they pursue their business or their active duties with attention. When, therefore, misfortune happens—instead of abstracting ourselves from the world, or from business, we ought to engage in it with more than ordinary attention—to discharge with double diligence the duties of our station, and to mingle with friends of a social and cheerful disposition. Innocent amusements are by no means to be neglected; these, by leading the mind to the minute contemplation of agreeable objects, help to dispel the gloom which misfortunes shed over it. They cause time to seem less tedious, and have many other beneficial effects. But it is to be lamented that too many persons, when overwhelmed with grief, betake themselves to the intoxicating bowl. This is making the cure worse than the disease, and seldom fails to end in the ruin of fortune, character, happiness and constitution. *Journal of Health.*

ANECDOTE.

At the late meeting of the Anti-Slavery Society in London, Mr. Buxton related the following anecdote, to illustrate the nature of the claim to the service of slaves.

In Philadelphia a free man of color was suspected of having stolen goods in his possession, and when cited and brought before a magistrate, he candidly confessed it. "Indeed I have got the knife and corkscrew," said he, "I bought them from Tom knowing that he stole them; but I paid him honestly for them." "Indeed!" said the magistrate, "you buy stolen goods, knowing them to be stolen, and yet you say, you pay for them honestly; we will teach you better justice than that:—you must be flogged. Do you not know that the purchaser of stolen property, knowing it to be stolen, is just as criminal as the thief himself?" "But do you flog *every* buyer of stolen goods?" said the accused. "Undoubtedly, if he is convicted," answered the judge. "There is Tom's master! catch him constable! he bought Tom, knowing him to be stolen, as I bought the knife and the corkscrew; and the only difference between his purchase and mine is, that Tom was stolen from his father and mother, whereas the knife and corkscrew that Tom stole had no father and mother."

VULGARITY OF FOREIGN QUOTATIONS.

There is nothing to our eyes and ears more essentially vulgar, graceless, and ignorant, than the interlarding conversation or writing with foreign phrases, exotic words, and sounds, which though harmonious among kindred sounds, become harsh, discordant, and disagreeable, when planted in the midst of a language with which they claim little affinity. The nasal tones of the French—the gutteral of the Spanish—destroy, for example the melody of an English sentence into which they may be introduced, and break up the chain of oral and rythmatical affinities which run through the whole speech of a people.—In this respect, perhaps, public taste is improving, and good sense is beginning to put its veto upon that superficial pretence to the knowledge of foreign tongues, which shows itself in the slipshod vanity of dragging in some un-English word on every possible occasion. It is not thus that literature is enriched, or language improved, but by those quiet and promising studies which gather eloquence and truth in the fields of knowledge.
Foreign Quarterly Review.

DR. WILLARD'S HYMNS.

IN the Press, "Sacred Poetry and Music reconciled," being a Collection of Hymns, intended to secure a coincidence between the Poetic and the Musical emphases. By SAMUEL WILLARD, D. D. A. A. S.

RECOMMENDATIONS.

As the principal design of this book may to some be new, and on that account, perhaps, liable to objection, a few expressions of approbation from respectable sources may not be superfluous.

Extracts from a communication on the connexion between Sacred Poetry and Sacred Music, in the *Christian Disciple*. Vol. 4, page 281, new series.

"All poetry has a certain rhythm and certain accents. All music has a certain rhythm and certain accents. Now the object simply is, whenever we unite poetry with music, to effect coincidence between those; not to suffer the rhythm of the one to interfere with and contradict that of the other, nor the accent of one to fall upon an unaccented portion of the other. When this statement is made, there is no one, who does not assent to its reasonableness, and who would not pronounce any practice opposite to this perfectly irrational and absurd, destructive, indeed, of the main purpose for which music and verse are united. Yet such is our actual practice. We are continually having accent in the music, where there is none in the verse, and accent in the verse where there is none in the tune. If one will give attention, he will detect incongruities every sabbath, which, if we were not so familiarly accustomed to them, would be in a high degree distressing and offensive. We could not endure a reader of poetry, who should thus violate propriety, and play false with the sense; we should say that he destroyed the very soul of the piece. Yet this is done, more or less in nearly every hymn that is sung; an abuse, that would be insufferable, if we had not borne it from our cradles."

From a review of Regular Hymns published in the *Christian Examiner*, vol. 1, page 224.

"We are persuaded that a more reasonable and self-evident proposition, than the main position of our author, can hardly be stated;" and "that nothing more than a fair statement is needed to make the principle in question understood and approved."

"Hymns have been constructed with too little regard to the purpose for which they are designed. They have been too generally made to be read rather than to be sung. They conform to the rules of poetical composition, but their musical adaptation has been disregarded.—All licenses in verse should be avoided, which are not equally allowable in music. Otherwise it is plain, that there may be an interference between the rhythm of the stanza, and that of the tune, which shall destroy the effect of both."

However different the stanzas, "each is to be sung to the same tune, and therefore in singing must be forced into the same accents, emphases, and pauses.

"Let the most graceful variety be given to the stanzas, which the writer can devise, it is done away in the singing, for the tune has not and cannot have this variety. Is it not better then to frame the stanzas alike at first, that in the performance they may be sung according to the measure, than to seek a variety, which the performance inevitably violates into aforced, unnatural, vexatious sameness?"

Extracts from a Review of "Regular Hymns," in the *U. S. Literary Gazette* for July, 1824.

"The main point, which our author would secure, is this: that in any given hymn the stanzas should all be formed on the same model, and adapted to the same tune; so that the modulation of no line in the poetry should contradict that of the music. This looks like a very reasonable proposition, and some may fancy it like soberly laying down the maxim, that, if a man have six coats, they ought all to fit him. It is in fact a parallel proposition, and yet, self evident as it may be, it never has been thought absurd to deny it in practice. Nay, so much are we governed by custom, that we quietly bear to have fine verses matched to tunes, which they as ill fit as the armor of Goliath the youthful limbs of David. Now it certainly is absurd to keep out of view the express object, for which the composition is designed. That object ought in all reason, to determine the charecter of the composition. Various licenses may be given to him, who writes what is to be read, which cannot be claimed by him, who writes what shall be sung."

"We are very sure that common psalmody will continue to be infinitely below all other music in interest and effect, until the principles laid down in this little book are understood and acted upon."

Extracts from the report of the committee of the *Third Parish in Hingham*, to whom this collection was submitted in manuscript, and by whom it was recommended.

"In one point, all the selections, which have yet appeared are entirely deficient. It is in the adaptation of the poetic emphases and rhythm, to the musical emphases and rhythm. In reading poetry the emphases may be thrown back and forward on different parts of the line in different stanzas, without producing any unpleasant effect. In long pieces, indeed, it is necessary to vary the emphases and rhythm in order to prevent a disagreeable monotony. But in hymns of three or four stanzas, this variety is entirely unnecessary. It is rather an injury in reading. The regular emphases recur to the ear just often enough to become pleasant, and then the hymn closes."

"The deficiency in the range of subjects has already been mentioned. This deficiency Dr. W. has in a very satisfactory manner, supplied. The hymns also have been reduced to a more convenient length."

"On the supposition that the principle adopted in this selection is of no value, a supposition, by the way, which is presumed no one will admit; even on this supposition, we may expect a better selection than we now have; and better than any, which has yet appeared." Sept. 18.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Rochester, N. Y.	Clarendon Morse.
Trenton, N. Y.	Rev. J. B. Pierce.